

The Righteous Magistrate, and the
 7244 *Virtuous Informer ;*

H. Wilcocks(?) A
SERMON
 Preached before the
SOCIETIES
 F O R
Reformation of Manners,
 I N T H E
 Parish-Church of St. Mary-le-Bow ;
 On Monday, December 31. 1722.

By the Right Reverend Father in GOD,
 JOSEPH, Lord Bishop of GLOUCESTER.

L O N D O N :

Printed and Sold by J. DOWNING, in Bar-
 tholomew-Close near West-Smithfield, 1723.

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PROV. XXI. II.

When the Scorner is punished, the Simple is made wise : and when the Wise is instructed, he receiveth Knowledge.



THESE Words deliver to us the Counfel and Direction of one, who was in his Time the Oracle of the East ; and they very well become his Character, either as a Teacher of Religion, or a Civil Ma-

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gistrate. It was no less a Person than that Illustrious King of *Israel*, to whom, as we read *1 Kings* iv. 29. *God gave Wisdom and Understanding exceeding much, and Largeness of Heart, even as the Sand that is on the Sea-shore. Whose Wisdom excelled the Wisdom of all the Children of the East-Country, and all the Wisdom of Egypt. For he was wiser than all Men, and his Fame was in all Nations round about. And there came of all People to hear his Wisdom, from all Kings of the Earth which had heard of his Wisdom.*

FROM whom therefore can the Patrons and Promoters of good Manners, and the sworn Enemies of Vice and Immorality, better take their Instructions, than from this their celebrated Predecessor, who first reclaimed himself, and afterwards took great Pains in the Business of Reforming; and to facilitate the good Work which we are this Day met together to encourage, sought out and published to the World, a Collection of the wisest Political and Moral Precepts, in order to convey by them
the

the Instruction of Wisdom, Justice, Judgment, and Equity; to give Subtilty to the Simple, to the young Man Knowledge and Discretion.

IT might be hoped indeed, that by the Labours of this renowned Author, and those of the Prophets and Philosophers that succeeded him; by the Advancement of Learning, and the Progress and Improvement of humane Literature in the World; and especially by the Discoveries and the Sanctions of the Revelation taught by our blessed Saviour, the Kingdom of Darkness would have been long since entirely vanquished, the Seeds and Principles of Vice and Irreligion extirpated, and every Moral Virtue, every spiritual Grace, have shone forth in the Lives of Christians at least, and have been the Rule and Standard of their Actions.

BUT how probable soever such a happy Scene of Affairs might have been in bare Theory, it is in Fact so far the contrary, that what we have chiefly learnt by our
Modern

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Modern Knowledge, is to admire and set an higher Value upon Primitive Virtue and Piety. We have given so little Heed to the Lessons written heretofore for our Learning, that notwithstanding *the Voice of the Charmer, and the Cry of Wisdom in the Streets*, Prov. i. 22. *our simple ones still love Simplicity, our Scorners delight in their Scorning, and Fools hate Knowledge.* Instead of fighting manfully, and putting on the whole Armour of God, in their Christian Warfare, the Generality of Men have either deserted the Service, or by laying open and defenceless, have been surprized and made Captives. And so far are the Tents of Ungodliness from losing Ground, and being streightned, that they seem rather to extend their Limits on all Sides, and to make Boast of their Acquisitions.

THE unhappy Occasion of this Progress of Sin, and Unsuccessfulness of Virtue, is doubtless to be imputed to a deep-rooted Corruption in Man, and to the many Prejudices he labours under, by Reason of which, the Admonition of the Wise is so little

little effectual with him, and like the good Seed in the Parable of the Sower, by falling on the Way-side, upon stony Places, or among Thorns, is for the most Part lost, is devoured by the Fowls of the Air, or scorched up for Lack of Moisture, or is overshadowed and choked. To which we must also add, the Industry of the Enemy, whose Devices we are not ignorant of, and who is apt to be sowing his Tares while Men sleep. The Artifices of the Devil are no doubt ever countermining the Means of Grace, and his Emissaries employed in spreading the Contagion of Sin, in adding to the Number of the Sons of Perdition, and making all the Profelytes he can to Vice and Irreligion.

It has been indeed the Complaint of good Men in almost every Age, that the Wickedness of their Times was greater than any of the foregoing; and the gradual Corruption, and successive Degeneracy of the Moral, as well as the Natural World, has been a very commonly received Opinion. The wise Man indeed takes it to be otherwise,

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wife, and says, that they who maintain the Notion, *do not enquire wisely concerning that Matter.* The Truth of the Case may perhaps be this, that Vice and Virtue have their Seasons and Vicissitudes, and contribute in some Measure to introduce each other; it is very natural for an Age of Preciseness and Formality, to be followed by one that is licentious and dissolute; difficult Times, and Persecution, cause Seriousness and a Regularity of Manners; and the Peace and Prosperity which good Manners introduce, help again to weaken the Discipline of Religion, and to make Men less circumspect.

As corrupt as the present Age is, we may, without any Compliment to it, say, that there have been Times more profligate; nor are we to imagine, that because Vice still abounds, therefore all the Pains that have been taken to withstand it, have been thrown away and insignificant; it ought rather to be argued, how much worse the World would have been than it is, were it wholly abandoned and destitute of the
Preachers .

Preachers Instruction, and the Magistrate's Discipline. It may, I believe, be truly said, that within our own Memory there has been an Alteration for the better, and some Progress made in the Cure of the Evil we complain of. The bolder Sort of Sinners, who boast of their Wickedness, and glory in their Shame, are not indeed to be work'd upon by Exhortation; but the Fear of Punishment, or the Smart of it, may be a Terror to the most hardned, and at the same time a Check to the Weak and Unwary. *When the Scorners are punished, says Solomon in the Text, the Simple is made wise: and when the Wise is instructed, he receiveth Knowledge.*

FROM which Maxim, to engage your Perseverance in the good Work that has been carrying on, it will not be improper to suggest to you the Two following Observations, *viz.*

First, THAT to reform Vice and Immorality, is the proper Business, not only of the Ministers of Religion, but also of the

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Magistrates, who are *ordained of God for the Punishment of evil doers.* And,

Secondly, THAT to be aiding and assisting to them in the Execution of this their Office, is a very laudable Employment, and the truest Way of Promoting the Interests of Religion, and the Happiness of Civil Society.

THERE is no doubt but that the Ministers of God's Word are, by their Profession and Office, bound in Duty, above all others, to be Promoters of Righteousness; to set off and recommend Virtue to the World, by all the Arts of Persuasion; to *admonish evil doers*, and set before them *the Terrors of the Lord*; and be still labouring to turn *the Disobedient to the Wisdom of the Just*, by reproving, rebuking, and exhorting them, with all *Long-suffering and Doctrine*.

AND as this is their Obligation, so we hope likewise that it is, and will continue to be their Practice; and we have the Comfort of seeing the good Effect their Pastoral Labours

Labours have upon the ingenuous and well disposed ; upon all such as *have Ears to bear* , and receiving the Seed sown in an honest and uncorrupt Heart, bring forth Fruit in Abundance. It must be acknowledged, as loud as our Complaints are of the Wickedness of the Times, that Religion is not without its Influence in our Land ; and that Piety and Virtue have in every Corner of it their Disciples and Proselytes. The many full and serious Congregations, particularly in and about this populous City, that regularly attend upon the Service of God, the Hearing of his Word, and the Partaking of his Sacraments ; and their various and plentiful Benevolence to the Poor, which is lent unto the Lord, are in all Appearance, and should in Charity be admitted, as Tokens of their being mindful *of the one Thing needful* ; that they have their spiritual Interests, and the Care of their Immortal Souls, at Heart ; and are about the Business, and in the Way that leads to Life Eternal.

BUT how great soever the Number of these is, which may the Influence of the Divine Grace be every Day increasing, it is withal notorious, that the Children of Disobedience and Perdition, the profane and ungodly Workers of Iniquity, are many Legions ; who, as the Apostle describes them to the *Philippians* iii. 18. *walk as Enemies of the Cross of Christ, whose End is Destruction, whose God is their Belly, and whose Glory is in their Shame.* Whether it be such as say with their Lips, as the *Psalmist's* Fool did in his Heart, *there is no God* ; or such as deny his Providence, despise his Laws, and arraign his Justice. There is indeed scarce any kind of Blasphemy, but what is openly uttered by Men of Reprobate Minds, to the Dishonour of our Christian Profession, and in Defiance of Hell Torments.

THE common Swearer, who delights in vain Oaths, and on every frivolous Occasion, challenges that God, who *will not hold him guiltless*, to damn his Soul eternally ;

nally ; the Drunkard, who makes it his Business to intoxicate himself and others, and Day after Day, to wallow in Intemperance ; the Impure and Lascivious, who breaking through all the Ties of Modesty, is continually acting over his lawless and Adulterous Scenes, is ever making Prostitutes, and enticing to Crimes, on which the Vengeance of Heaven is denounced, not in Secret only, but in open View, and in our Streets ; these and the like Offenders are for the most Part deaf to Admonition, out of the Way of receiving Counsel, and Despisers of Instruction. *Solomon* in the Text, and in other Passages of his Writings, calls them *Scorners*, i. e. Deriders of all that is Sacred and Civil ; or, as the Apostle terms them, *Scoffers*, who while they *walk after their own Lusts*, take a Pride in their Disobedience, and are arrived at so shameless and consummate a Degree of Confidence, as to despise, and make a Mock at the Frowns of the Almighty, and be merry under a Sentence of Damnation.

SUCH

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SUCH audacious Criminals are not to be wrought upon by the Spirit of Meekness; *Stripes are for the Back of such Fools*; and the Sword of the Ruler is *born in vain*, if it be not for their Correction. There was a Time indeed, when the Messengers of God could rebuke Sin with such Authority, as not to want the Assistance of the Secular Arm, and made greater Progress in reclaiming the Vicious, without the Help of the Magistrate, than they have ever since been able to do with his most zealous Concurrence. It was the Pleasure of the Almighty to introduce into the World successively, after this extraordinary manner, the *Jewish* and the *Christian* Religion; the Miracles of *Moses* kept the stubborn *Israelites* in Awe, made the *Egyptian* Government tremble, and got the better of the hardened Heart of *Pharaoh* and his Idolatrous Host: And the Evangelists and Apostles *wrestled not only against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World*, and got the better

better of them all; and well they might, and their Instructions be submitted to with an intire Obedience, while with a Word speaking they could make *Elymas* the Sorcerer blind, and strike *Ananias* and *Sapphira* dead for their Perfidiousness.

WHILE invested with this Power, the Ministers of the Gospel could in a literal Sense teach in Demonstration of the Spirit; having nothing they possessed all Things; and were in more Affluence and higher Credit, than any of their Successors have been raised to, by the Revenues and Dignities which pious States or Princes have conferred upon them.

BUT that Dispensation being temporary only, and long since expired, and the further Propagation of the Gospel left to the ordinary Assistance of God's Grace, in Conjunction with humane Means, the Ministers of Religion, how industrious soever in the Business of their Office, are in no Condition, without the Aid of the Secular Power, to restrain the Profane and Impious from glorying

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rying in their own Iniquities, from *corrupting others, and speaking blasphemously of the most High.*

AND therefore it has been the Care of our Legislature, as of most wise Governments, for the *Maintenance of true Religion, and the Promoting above all Things God's Honour and Glory*, to enforce by humane Laws the Obligation of Moral Virtues, and by Penalties inflicted to deter the Disobedient. Our Princes, and those in Authority under them, have, of late Years especially, very much pressed, by repeated Injunctions, the putting those good Laws in Execution; Proclamations have been frequently issued forth for this Purpose, and scarce any considerable Commission granted, without making the Punishment of Wickedness and Vice, and the Maintenance of Religion and Virtue, its first and principal Direction.

HOWEVER, little has been the Benefit, and vain have been the Hopes of good Men, from these Endeavours of the Publick, while a Zeal has been wanting in private Persons

Persons to prosecute the Offenders; while an imprudent Tendernefs and false Modesty kept Men from Informing, and giving Evidence, the Power of the Magistrate was as ufeless as a Sword in the Hands of a Statue, and as little terrifying.

WHAT Praifes therefore and Encomiums may we not juftly offer to thofe faithful Servants and valiant Soldiers of the Lord, who have lifted themselves under the Banners of Chrift for this particular Service, and have determined, at all Hazards, *by Honour and Dishonour, through evil Report and good Report*, to engage the Powers of Darknefs, and harrafs the Tents of Ungodlinefs, and with an undaunted Valour and indefatigable Industry, to carry on the Attack againft Vice and Irreligion, though covered with *the fiery Darts of the Wicked*, and the Hatred and Opposition of a corrupt World.

To be thus Aiding and Affifting to the Powers ordained of God, for the Punishment of evil doers, is a very laudable Employment,

ment, and the truest Way of Promoting the Interests of Religion, and the Happiness of Civil Society. For though the Scorners himself may be too far gone in Iniquity to be reclaimed, yet by his being punished, *the Simple may be made wise, the young and unexperienced may reap Benefit by the Admonition, and be kept from walking in the Counsel of the Ungodly, from standing in the Way of Sinners, and from sitting in the Seat of the Scornful.*

THE best Preservative against the Corruption of Youth, and indeed of the Generality of those, whose Leisure and Circumstances lay them open to Temptations, is the intire Suppression of those Seminaries of Vice, and Marts of Immorality, where Sin is made a Traffick of; and in Defiance of all Authority, both Divine and Humane, the Sobriety, Modesty, and Virtue, nay, the Lives and Fortunes of such Numbers of our People, continually fall a Sacrifice. Where the Agents and Commissaries of the Devil, whose Labour and Care it is to refine upon Sensuality, and to make the

Com-

Commission of Vice more easie and entertaining, seduce their unhappy Votaries from one Degree of Wickedness to another; from Intemperance to Chambering and Wantonness, from thence to high Gaming, attended with Quarrels, Oaths, and Imprecations; from the ill Fortune of the Dice, to Frauds, Thefts, and Robberies upon the High-Way; and from thence to the Place of Execution.

AND can we here omit congratulating the eminent Services and successful Endeavours of those that have of late been, in this Particular, so conspicuous and praiseworthy? who have detected, pursued, and brought to Justice, so many of these Harbourers of Ungodliness, and Combinations of Iniquity, and are still in Quest of their shatter'd Remains, to chace them out of our Land, and extirpate them, for the Amendment and Honour of the present Age, and the Happiness and Benefit of many future ones.

It has been the Misfortune of Zeal, whose Meaning is generally honest, to be often misled by the Devices of the Crafty, to the carrying on of Error, Superstition, and Cruelty; and to be the chief Actor in most of the Persecutions that have been undergone for Truth and Righteousness sake. And indeed such is the Number and Intricacy of the Doctrines contended for among Men, so great is the Variety of Opinions, and so strong the Prepossessions and Prejudices of the World, that it requires more than ordinary Skill and good Fortune wholly to avoid Error, and to conduct our selves, in all the Disputes we may be engaged in, according to Knowledge. But in the Business of Reforming Vice and Immorality, we have the Consent of all Nations, and the Thoughts of Mankind have been unanimous; in this Sphere, Religious Zeal may freely exert it self with all imaginable Safety, to the real Glory of God, and the common Benefit of the World; and the more extensively and vigorously it acts, will be the more praiseworthy.

worthy. For the self-condemned Heretic of a corrupt and sinful Life, has no Plea to offer for its being tolerated; nor are Ungodliness and Vice to be animadverted upon with Lenity and Moderation. The chief Benefits and Advantages which Civil Society reaps from Religion, are the Principles it instils of Righteousness, Temperance, and Justice; and one of the principal Instructions of the Ministers of our Blessed Lord's Gospel is, *to reclaim Sinners from the Error of their Ways, and to purifie to their Master a peculiar People zealous of good Works.*

IF our Heavenly Father be so delighted with the Conversion of Men, that *there is Joy in Heaven over one Sinner that repenteth*; should not every Servant of God contribute what he can to increase that Joy, *by turning many unto Righteousness*? Can good Men employ their Time more honourably, than in giving their helping Hand to make such Converts? The Work indeed is very great, and stands in Need of the Assistance of Men of all Orders and Degrees,

Degrees, to stem the Torrent of Vice, and correct the overgrown Enormities of a corrupted World. Every one should upon this Service *minister*, as the Apostle says, *the Gifts of God in them to Edifying*; the Powerful and Great should protect and encourage the Exercise of Virtue, making it the Rule of their Practice, the Object of their Esteem, and the surest Recommendation to their Favour. Vice and Immorality should always fall under their Frowns, be kept in Awe by their high Characters, feel the Weight of their Displeasure, and be discountenanced and shamed by the Brightness of their Example. In a Word, to increase the *Joy there is in Heaven, by turning many unto Righteousness*, Men of all Ranks should contribute the Influence of their Power, Riches, Example and Ingenuity to the setting forward of so laudable a Work.

WHAT shall we say then of those poisonous Weeds, those Banes of Society, and Enemies of God and Man; who, instead of Reforming the World, go about Corrupting

rupting it? Seducing the weak and unwary into all Vice, tempting Men to stifle or defy their Conscience, to blaspheme against their Maker, despise his Laws, and make a Mock at Hell Torments? Ridiculing all Virtue, and impudently making a Boast of all Wickedness; employing their Tongues and Wits in *Faithiness and foolish Talking*; and in rendring good Manners, the Fear of God, and the Practice of true Piety, as much as in them lies, contemptible among Men.

AND what can these Instruments and Underworkers of the old and subtle Tempter propose to themselves by such spiteful Pains and malicious Industry, but to inherit a surer Portion of the Wages of Sin, which is Eternal Death? while the diligent and faithful Servant of God, who endeavours to make Profelytes to Virtue, and that his Lord's Kingdom may come, and his Will be done in Earth, as it is in Heaven, to crown his Religious Industry, and compleat his Joy, has an Assurance
of

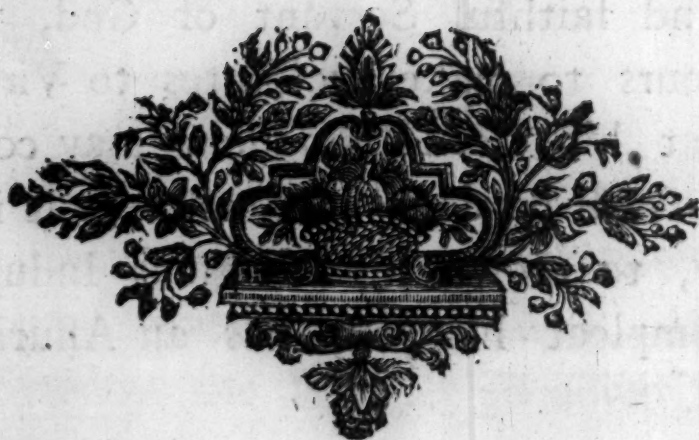
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of inheriting hereafter that glorious and promised Recompence that they who are instrumental, by their Authority or Instruction, by their Diligence, Example, or Influence, in *turning many unto Righteousness, shall cover here a Multitude of Sins, and shine forth in the Life to come, as the Stars for ever and ever.*

To which happy Condition, God of his infinite Mercy bring us all, for the Sake of our Lord Jesus Christ.
Amen.

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F I N I S.



The Eight and Twentieth
A C C O U N T
 OF THE
 PROGRESS made in the
Cities of London and Westminster,
 And Places adjacent,
 By the *Societies* for Promoting
 a *Reformation of Manners*;
 By Furthering the Execution of the L A W S
 against Prophaneness and Immorality,
 and other Christian Methods.

THE said SOCIETIES have, in Pursuance
 of their Design, from the First of December
 1721, to the First of December 1722, Prosecuted
 divers sorts of Offenders, viz.

	f Lewd and Disorderly Practices —	1223
	Keeping of Bawdy and Disorderly Houses, —————	35
For	Exercising their Trades or Ordinary Callings on the Lord's Day —	653
	Prophane Swearing and Cursing —	201
	Drunkenness —————	8

	The said Societies have also been Assisting in Prosecuting Common Gamesters and their Associates —————	77
	For Keeping Common Gaming Houses —	27

The Total Number of Persons prosecuted by the
 Societies, in and near London only, for De-
 bauchery and Prophaneness, for 32 Years last } 84720
 past, are calculated at Eighty Four Thousand
 Seven Hundred and Twenty.

IF Impiety and Debauchery had gone on spreading and increasing among us for the last *Thirty Years*, at that prodigious rate as they did for many Years before, we had assuredly been one of the most profligate Nations in the Christian World; and that under the clearest Light and greatest Advantages for the knowing and practising our Duty, of almost any other Nation; which must probably have reduced us to a very miserable Condition long before now; but by the Blessing of God upon the various Endeavours of the Societies of several Sorts for promoting Religion, and Reformation of Manners, a wonderful Check hath been given to the Prevalency of the most scandalous Vices, and in many Instances, a visible Reformation has ensued.

THE Reasonableness of uniting in Societies, for the more effectual carrying on a Work of this Nature, need not be farther prov'd; after what has been said with so much Advantage upon that Subject in the *Annual Reformation Sermons*; as also by the Excellent Author of the *Whole Duty of Man*, who, in his Treatise of the *Causes of the Decay of Christian Piety*, hath this remarkable Passage: *The Scandal, saith he, brought upon Religion, as it was not contracted by the Irregularities of one or two Persons, but by associated and common Crimes; so neither will it be removed by a few*
single

single and private Reformations. There must be Combinations and publick Confederacies in Virtue, to ballance and counterpoise those of Vice, or she will never recover that Honour which she acquired by the general Piety of her Professors.

THANKS be to GOD, many such Combinations and publick Confederacies are now in Being, who make it a great Part of their Business to oppose associated as well as particular Offenders.

THE Societies for Reformation of Manners are eminently of that Number: And the Usefulness of such Confederacies is visible from what has been actually brought about by Means of the said Societies, beyond what could have been hoped for from any private Endeavours. Multitudes, for 25 Years last past, have been prosecuted, and punished according to Law, for lewd and scandalous Practices. Great Numbers of Bawdy-Houses, and other disorderly Houses, have been suppressed and shut up, and the Streets were very much purged from the wretched Tribe of *Night-walking Prostitutes*, and most detestable *Sodomites*. Many young Men, taken with lewd Women, have, by their being brought to timely Shame and Punishment, been discouraged and turned (as we have Reason to hope) from following such sinful Courses, which often cause them to defraud their Parents, Masters, &c. and bring themselves

to utter Ruine. Moreover, many Thousands of Books have been dispersed by these *Societies* throughout the Kingdom, and put into the Hands of lewd and profane Persons, to awaken them to a Sense of their Sins. By these various Methods, many Persons have, by the Blessing of GOD, been brought to a Sense of their Sin and Danger; and tho' they have at first been exasperated against the Instruments of awakening them out of their dreadful Lethargy, and stopping them in their sinful Courses; yet have afterwards blessed GOD for their Recovery, and been heartily thankful to those, who have been serviceable to them therein.

THIS Undertaking, begun by a very few Persons, has mightily spread it self, not only in *Great Britain*, but in Foreign Parts. And the great Good which, by GOD's Blessing, has been done by the said Societies, has very much animated their Endeavours. They have likewise been encouraged by several Royal Proclamations, Orders of Sessions, Presentments of Grand-Juries in many Counties in *England*; by the Lord-Mayors and Court of Aldermen of the City of *London*; by many Sermons of the Right Reverend the Bishops, and other eminent Divines, preached to the Societies, and published throughout the Kingdom; and by the Writings of other learned Men; as also by the solemn Approbation of a considerable
Number

Number of Lords Spiritual and Temporal; and the Honourable Judges of *England* and *Ireland*, and the Commissioners of several Protestant Churches.

IT must be confessed, That Profaneness and Debauchery do still too much abound; yet it cannot be deny'd, but that they are *reformed*, in their various Branches, to a very remarkable Degree; from whence 'tis evident, that since this Work has had such considerable Success, notwithstanding the many and great Difficulties it has struggled with, much greater Advances might have been expected, had there been a more general and hearty Concurrence of Persons of all Orders amongst us, in Proportion to the Greatness of the Concern.

THOSE therefore that have a just Zeal for the Honour of GOD and Religion; who desire to prevent the spreading of the Leprosie of Sin; who are unwilling to have their Children, and other Relations, or their Friends and Servants, corrupted by ill Examples and wicked Allurements: Those that sincerely wish well to those excellent and hopeful Nurseries of Piety and good Manners, the CHARITY-SCHOOLS; and would be heartily grieved to see the Christian Instruction and pious Education that Children receive therein miscarry, through prevailing open Temptation to Wickedness, and

and a general Contempt of Religion: Those, lastly, who have any due Love to their Country, and would prevent a National Guilt, and thereby keep off National Judgments, cannot possibly, one would think, but heartily approve and assist this useful Design for Suppressing Profaneness and Immorality.

Now, Whereas some have most maliciously insinuated, That it is not *Reformation* which is intended, but the getting of Money from the Delinquents; and by such base and vile Reports, have imposed on some very well-meaning People: It is hereby declared to the World, That such a Charge upon these Societies is absolutely false. It is allowed, that there have been some base and wicked Persons, (not engag'd, or in the least concern'd in the Societies for Reformation of Manners) who have extorted Money from Offenders, and sometimes from honest Men. But all such Practices are utterly detested by these Societies, (who, it is well known, have strictly enquired after such Persons, and when discover'd, have brought them to Punishment) nor do they know or believe, that any engaged in these Societies are chargeable therewith. And to prevent,

vent, as much as is possible, all Suspicion of a mercenary Design or Principle in any that act in the Business of *Reformation*; the GENTLEMEN concern'd, have all along recommended it, and indeed insisted upon it with those of the Societies, who have given Informations against *Vice* or *Profaneness*, that they should never receive that Part of the Penalty which the Law allows the Informer; and it has not come to their Knowledge, in upwards of *Twenty Years* time, that any one Person of those Societies have acted otherwise. However, if at any time hereafter it should happen, that any Person or Persons, concerned in any of the Societies for promoting *Reformation of Manners*, should be chargeable with any of the evil Practices before-mentioned, or even with taking the Reward which the Law allows them; it is humbly requested of all that are heartily concerned for the Interest of Religion, that they will give them Notice thereof.

N. B. The Persons concerned in these Societies confine their Prosecutions to the Offences mentioned in this *Account*.

AND

AND for the further Preventing any Objections from those who are too much disposed to raise them, against this necessary Work of Reformation; that there is more Regard had to the Punishment, than to the Conversion of profane and vicious Persons; it may not be improper to acquaint the World, That in Conjunction with the other pious and proper Methods, of Instruction, Admonition, and Reproof, which are used by the Societies, to awaken Men to a Sense of their Sins, and Concern for their Souls, the Number of large Books, and lesser Discourses, that have been wrote by some of the Members of the Societies for Reformation, or which they have procured to be wrote and published by others, and have given away at their own Charge, in this and other Kingdoms, for the Furthering of the Reformation of this, and other Nations, and the particular Conversion of such Offenders as they have brought to Punishment for their crying Enormities, are calculated at more than Four Hundred Thousand.

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The Number of Books given away }
by the Societies, above ——— } 400,000

F I N I S.

